The Peoples Happineſſe.

A

SERMON

PREACHED IN
S^t. MARIES
IN
CAMBRIDGE,

Upon Sunday the 27 of March, being the day of His MAJESTIES happy Inauguration:

By

RI. HOLDSVVORTH D.D.
Maſter of *Emanuel* Colledge in *Cambridge*, Vicechancellour of the Univerſitie, and one of His MAJESTIES Chaplains.

Printed by *Roger Daniel*, Printer to the *Univerſity* of *Cambridge*, Anno Dom. 1642.

16—85

TO THE KINGS MOST EXCELLENT MAJESTIE CHARLES,

By the Grace of God, King of *England, Scotland, France,* and *Ireland,* &c.

Moſt Gracious Sovereign,

I Had not adventured to bring theſe unpoliſhed meditations into the publick light, *much leſſe to have ſet them before the* Sunne, *but that Your Majeſtie was pleaſed to becken them to Your ſelf, and to draw them as by Your own beams, ſo under Your own ſhade into Your* Royall Preſence, *that being firſt animated with the gentleneſſe of Your beams, they might not be dazled with the ſplendour. Neither is this the leaſt of Your* Princely excel-

lencies, *that You pleaſe as Chriſt in the Goſpel,* to
Matth. 8. 1. come down from the Mount, *for the more free acceſſe of Your people; and know, with* Moſes, *to put the* vail *of* Goodneſſe *over the* ſhinings *of* Majeſtie, *ſo that the meaneſt of Your ſubjects may be refreſht with the* light *of Your countenance notwithſtanding the* luſtre, *and draw livelihood from the* ſplendour, *through the* ſerenitie, *finding the medium of their happineſſe as well as the object to be, under God, in Your Self. It is not to be expected at this preſent, that the irradiations of this light ſhould be ſo vigorous in a cloudy Region: we now ſee to our grief what a miſery it is to have the Royall influence intercepted as of late it hath been, and ſtill is, by thoſe diſaſtrous obſtructions, which at firſt had onely the appearance of* Elia's *cloud, like*
1. Kings 18. 44. the hand of a man; *but are ſince grown to that vaſtneſſe, as they threaten to the whole Kingdome ſuch ruine as our ſinnes call for: Yet in the midſt of theſe ſad diſtractions, it is Your Majeſties comfort, that as their occaſions are from below, ſo their diſpoſall is from above, both for the exerciſe of Your Princely* clemency *and* patience, *and for the triall of the* ſincereſt loyaltie *of Your ſubjects; yea, and religious hearts, through all theſe clouds, can diſcern, and do with thankfulneſſe acknowledge*

the

the ſaying of Solomon to be moſt true, In the light of the Kings countenance there is life: *the life of the whole* State, *that it may happily riſe to the former glory, wherein it ſo long flouriſhed: the life of the* Church, *that it may recover out of this ſad languiſhing condition into which it is brought: the life of the* Univerſities, *that they may fruitfully ſpread forth their numerous branches to all parts of the Land: Laſtly, the life of this ſmall inconſiderable* Tractate *in as many degrees, as Nature hath beſtowed it upon man; in that Your Majeſtie vouchſafed, firſt to require a copie in writing, then to command it to the Preſſe, then to afford it Your Patronage, whileſt it preſenteth to the world ſome little portion of that great happineſſe, which this eighteen years we have enjoyed, under your bleſſed government. I wiſh the Argument had had a better workman, but what is defective in the Sermon, ſhall be ſupplied by my prayers, That the* happineſſe *hereafter ſpoken of, howſoever it be now eclips'd, may again ſhine forth in full ſtrength, through Your Majeſties great prudence; whoſe Royall beams as they are powerfull for the foſtering of piety, ſo I hope they ſhall be powerfull alſo for the diſpelling of all foggie vapours, that may hazard either to prejudice the welfare of Your people, or* Prov. 16. 15.

to

to pervert their allegiance. Which as it hath been hitherto untainted, to the envie of other Nations and honour of our own: So, that it may be alwayes inviolably preſerved, is the daily prayer of

Your MAJESTIES

humbleſt ſubject

and ſervant,

Ri. Holdſworth.

A Prayer.

LOrd hear our prayer, and let our cry come unto thee. We are here met together to call upon thy holy name, and to be made partakers of thy holy word, revealed in Jeſus Chriſt. In whoſe name we are bold to begin theſe our weak prayers, and ſupplications. In our own names we are unworthy, by reaſon of our ſins, that are ſo in-bred in our natures, ſo ſtrengthened by impenitency, and ſo multiplied by cuſtome; that as we dare not conceal them from thee, ſo now when we would confeſſe them, we are not able to number them. O Lord if thou ſhouldeſt plead with us, there is nothing that we can ſay for our ſelves, but that which would make more againſt us; we are a ſinfull Generation, and even now when in thy Courts where we ſhould bring holy affections, we are above meaſure ſinfull. Our originall is wholly ſinfull, and our lives have anſwered, and exceeded our originall: and beſides that we are born in ſinne, we confeſſe we have ſo lived, O Lord, as if we had been born to no other end, but to ſinne againſt thee, and to grieve thy holy ſpirit. Our firſt miſery is, that ſinne hath conceived us; our ſecond, that we have conceived it, and brought it forth, and made it our daily work, and fulfilled it with greedineſſe. Our whole lives are nothing elſe but a courſe of ſin; we have run through ſins of all ſorts, ſins of Ignorance and of knowledge, ſinnes of infirmitie, and of wilfulneſſe, ſinnes of a hard heart, and of a ſtiff neck;

we

we have committed them after a moſt preſumptuous manner, and continued in them after an impenitent manner; againſt heaven, and againſt earth, and before thee; therefore againſt them becauſe againſt thee; Againſt thy righteous law which pointeth out unto us a better way of piety; againſt thy manifold mercies which ſhould be pledges, and engagements of better obedience; againſt the glory of thy name, the motions of thy ſpirit, the couenant of grace, the promiſes of ſalvation; the hope of heaven, the light and peace of our own conſciences; againſt our many ſolemne vows and proteſtations of reformation. That now if thou ſhouldeſt enter into judgement with us, and call us to a ſtrict account for all, or any of theſe; in the leaſt of them thy ſeverity might find ſufficient cauſe to deprive us of thy mercies, to overwhelme us with thy judgements, to leave us to our ſelves in this life, and after this life to give us our portion with hypocrites in that lake which burneth with fire and brimſtone, where is nothing but weeping, and wailing, and gnaſhing of teeth.

But we know that thou art a mercifull God, that thou mayeſt be called upon in a time accepted, and thy mercie is a ſweet, and a ſafe Sanctuary; it is thy ſelf as well as thy juſtice: therefore in the confidence of thy mercy we are imboldened to appeal from thee, to thee; from the barr of thy juſtice, to the bowels of thy tender compaſſions: beſeeching thee that thou wilt be pleaſed not to look upon us as we are in our ſelves, but to behold us in the face and mediation of Jeſus Chriſt. In our ſelves we are vile, and unlovely: but in the beholding of him alone

lone there is aboundant to make us amiable in thine eyes. Aboundant in the purity of his incarnation; aboundant in his death, and paſſion; aboundant in his victorious reſurrection, and aſcention. Through theſe we intreat thee to look upon us; through the veil of our nature which he took, through the merits of that precious bloud which he ſhed, through the ſweet odor of the ſatisfaction of obedience which he performed, through the attonement which he purchaſed, the reconciliation which he wrought, and the interceſſion which he makes at thy right hand. And having thus looked upon him, look upon us, & give us grace to look upon our ſelves, to examine our own wayes, to try, and to ſearch our own hearts, to leave no ſin unrepented of; open our eyes that we may ſee them, open our hearts that we may mourn for them, ſtrengthen our endeavours to ſtrive againſt them. Make us truely to conſider with our ſelves, and to underſtand what we have done, what adventurous courſes we have taken, how holy a name it is we have profaned, how righteous a law that we have broken, how happy a ſtate that we have loſt, how bleſſed a recovery that we have neglected, how good a ſpirit that we have grieved, how righteous a father that we have provoked. And by theſe conſiderations, weary us, and ſhame us out of our ſins into the true trade of piety, and love of thy holy name, that loving thee we may ſeek thee, and ſeeking thee find thee, and in finding thee hold thee, and in holding thee, we may apply our ſelves to walk in thoſe wayes that are approvable in thy ſight.

For the time paſt of our lives it may ſuffice: for it

is enough, O Lord, it is enough, and too too much that we have ſpent the prime of our years, and the firſt fruits of our time in the vanities of this world, and the luſts of the fleſh hitherto: O give us grace ſo to order our ſteps, that we may conſecrate whatſoever of our future age remains wholly unto thy ſervice hereafter: that we growing on forward from grace to grace, from virtue to virtue, from one degree of righteouſneſſe to another, in the end of our dayes, we may enjoy likewiſe the end of our hopes, the ſalvation of our ſinfull ſouls in Jeſus Chriſt.

In whoſe name we are bold to continue theſe our weak prayers unto thee, not onely for our ſelves, but for the eſtate of thy holy Catholick Church whereſoever diſperſed over the face of the whole earth: that thine eyes may be alwayes open towards thine inheritance, to enlarge her borders, to water her growth, to gather her diſperſions together, to make up her breaches, to fulfill her moneths of travell, to eſtabliſh her ſtation, that howſoever the winds blow, and the rain fall, and the flouds lift up their voice, the houſe which is built upon thy ſelf may ſtand, and the gates of hell may not prevail againſt it.

In this univerſalitie, we humbly beſeech thee to pour down thy bleſſings upon that part of thy fold in this land: O let the light of thy countenance ſtill ſhine upon us, in the pardoning our many backſlidings, in the continuing our peace and plenty and all other benefits we do enjoy by thy Goſpel; that as thou haſt fixed more eminent tokens of thy love among us, then among other nations, ſo thou would-

eſt

eſt give us grace alſo to bring forth fruit proportionable to ſo plentifull means, even worthy amendment of life; that thou mayeſt continue to be unto us, a good, and a gracious God, and we may continue to be alſo unto thee a choſen Generation, a royall prieſthood, a holy nation, a peculiar people, even thine own pleaſant plant.

Bleſſe all eſtates, and conditions herein from the higheſt to the loweſt; and more particularly we intreat thee for our gracious ſovereign Lord, the King's Majeſty, Charles by thy grace King of Great Britain, France, and Ireland, Defender of the true ancient Catholick and Apoſtolick faith, and over all perſons, and in all Cauſes, as well Eccleſiaſticall as Temporall, within theſe his Majeſties Realms, and Dominions, next and immediately under Chriſt, ſupream Lord & Governour; Bleſs him in his Royall Perſon, eſtabliſh his Throne in Righteouſneſſe unto himſelf, ſet him as a ſeal upon thy heart, and as a ſignet upon thine arme, that as thou haſt made him unto us, precious as the light of our eyes, ſo let him be tender unto thee, as the apple of thine, that he may prove an incomparable inſtrument of thy glory here, and a veſſel of glory hereafter.

Bleſſe him, as in his Royall Perſon ſo, in the comfort of his beloved Conſort, the fruitfull Vine, the moſt excellent Lady our Gracious Queen Mary; and in the hopefull growth of his Royall Poſterity, the precious Pledges of thy love unto this Land, the Noble Prince Charles, the Duke of York, and the Lady Mary. And in the happy reeſtabliſhment of thoſe other illuſtrious Branches, of the ſame Royall

Stock beyond the ſeas, the moſt renouned Lady, the Lady Elizabeth, and her Princely Iſſue. For the better effecting whereof be pleaſed to be aſſiſtant to all their allies and confederates, to proſper their deſignes, to fight their battels, to go in, and out before their armies, to crown thy ſervants with new victories, that yet at length thy poor diſtreſſed people may returne with joy to their ancient habitations, that peace may be planted upon earth for the further propagating of thy Goſpel, the advancement of thy truth, and the conſummation of thy Kingdome.

Be pleaſed likewiſe to be gracious to all the people of this land, from the Cedar of Lebanon to the Hyſop upon the wall: let thy ſeverall graces diſtill down upon their heads for the diſcharge of thoſe particular places wherin thou haſt ſet them: The ſpirit of knowledge and piety upon the head of Aaron, the Prelacy of the Church, the moſt reverend Arch-biſhops and Biſhops; and from thence to the skirts of his cloathing, the inferiour miniſters: The ſpirit of wiſdome, and underſtanding, upon the Lords of His Majeſties moſt Honourable Privy Councell, and all the true hearted Nobility: The ſpirit of Juſtice and integrity upon the Judges, and Magiſtrates of this land: The ſpirit of increaſe, and fructification upon all Schools of learning, eſpecially upon thoſe two famous Univerſities, Cambridge, and Oxford; and in Cambridge upon the good eſtate of S. Johns Colledge: The ſpirit of obedience, and fear of the Lord upon all the commonalty; in particular upon the condition of this great, and populous

lous City: The ſpirit of patience and conſolation upon all thy poor afflicted members, eſpecially thoſe commended to thee in our prayers at this time: be pleaſed to compaſſe them about with thy bleſſings, to eſtabliſh thy mercies, to repleniſh them with the graces of thy holy ſpirit, to make the light of thy countenance to ſhine in their hearts, to fill them full of heavenly comfort, to ſupport them in all their conflicts, to ſupply them with all thoſe graces needfull to their ſick and weak eſtate: Mitigate their pains, aſſwage their grievances, make thoſe bones which thou haſt broken to rejoyce, Work in them true remorſe of conſcience for their ſinnes, and ſeal unto them the pardon of them in Jeſus Chriſt, that from thence may ariſe that peace of conſcience, and that joy in the Holy Ghoſt, which is ſo unſpeakable and glorious: If it be thy bleſſed will, thou canſt reſtore them to their former health, that they may praiſe thy name among much people; if otherwiſe thou haſt diſpoſed of any of them, prepare, and preſerve them to thy heavenly Kingdome, that they may have a peaceable paſſage out of theſe earthly tabernacles, into thoſe heavenly manſions, which thou haſt prepared for thoſe that love thy appearing.

And give us grace, all of us that are here preſent before thee this day, to be warned by the many examples of our mortality that thou dayly ſetteſt before our eyes, to prepare for the day of our viſitation, whenſoever thou ſhalt ſend it, ſooner or later, that we may have oyl in our lamps, and our lamps always burning, and the door of our hearts alwayes open, to

let

let thee the King of glory in whenſoever thou ſhalt knock.

Laſt of all, let thine illuminating, and ſanctifying ſpirit, deſcend down upon all congregations, aſſembled as this day in thy fear; in particular upon this congregation here preſent, that thy word that is to be ſowen among them by me thy unworthy ſeruant, though in great weakneſſe, by thine enabling Grace, may prove thy ſtrong arme of power to ſalvation, to the enlightening of their underſtandings, the ſanctifying of their affections, the amendment of their lives, the comfort of their ſouls in this world, and the ſalvation of them in the day of the Lord. Annoint our eyes with the bleſſed eye ſalve of thy Holy Spirit, that the ſcales, and miſts of ignorance being removed, we may clearly ſee the wonders of thy law: prepare our hearts for the receiving of it, ſet an edge upon our affections, that we may hunger and thirſt after this heavenly Manna, and be alwayes gathering, ſome an Omer, ſome an Ephah, every one ſome; and that for his ſake who is the Manna that came down from Heaven, the eternal Word with thee from the beginning, thy Chriſt, our Jeſus, in whoſe holy Name we pray unto thee further as he himſelf hath taught us, ſaying: Our Father, &c.

FINIS.

PSALME 144. 15.

vid: Dr Burnes in hunc text p: 749: et Dr John Stoughton serm: 1: in hunc text:

Happy is that people that is in ſuch a caſe: yea, happy is that people whoſe God is the LORD.

THe Genius of this Scripture, as it is very gracefull and pleaſing in it ſelf, ſo it is alſo very ſuitable to the reſpects of this day, on which we are met together. It preſents unto us what we all partake of, if we be ſo well diſpoſed as to ſee it, *Felicitie* or *Happineſſe*. And if a ſingle happineſſe be too little, behold it is conveyed in two ſtreams; the *ſilver* ſtream, and the *golden*. It is reached forth, as it were, in both the hands of Providence. There is the happineſſe of the left hand, which is *Civill*, in the firſt clauſe of the words; and the happineſſe of the right, which is *Divine* and *Religious*, in the ſecond. Anſwerable to theſe are the two welcome aſpects of this day: the *Civill* aſpect or reference, which ariſeth from the annuall revolution, as it is *Dies Principis*, a day of ſolemnitie for the honour of the King: and the *Religious* aſpect from the weekly revolution, as it is *Dies Dominica*, a day of devotion for the worſhip of God. In theſe there is ſo evident a correſpondence, that I cannot but congratulate, both the day to the text, and the text to the day, in regard

of their mutuall complications. For we have, on the one ſide, both clauſes of the text in the day: and on the other, both references of the day in the text. *Happineſſe* is the language of all: and, that which addes to the contentment, it is Happineſſe with an Echo, or ingemination; *Happy* and *Happy*. From this ingemination ariſe the parts of the text; the ſame which are the parts both of the greater world and the leſſe. As the heaven and earth in the one, and the body and the ſoul in the other: ſo are the paſſages of this Scripture in the two veins of Happineſſe. We may range them as Iſaac doth the two parts of his bleſſing, Gen. 27. The vein of civill happineſſe, in *the fatneſſe of the earth:* and the vein of Divine happineſſe, in *the dew of heaven.* Or (if you will have it out of the Gospel) here's Marthaes portion in the *many things* of the body: and Maries better part in the *Vnum neceſſarium* of the ſoul. To give it yet more conciſely, here's the path of *Proſperity* in Outward comforts; *Happy is the people that is in ſuch a caſe:* and the path of *Piety* in comforts Spirituall; *Yea, happy is that people which have the* LORD *for their God.*

Gen. 27. 28

Luke 10. 41, 42.

In the handling of the firſt, without any further ſubdiviſion, I will onely ſhew what it is the Pſalmiſt treats of: and that ſhall be, by way of Gradation, in theſe three particulars. It is *De* FELICITATE; *De Felicitate* POPULI; *De* HAC *felicitate populi:* Of *happineſſe*; Of the *peoples* happineſſe; Of the peoples happineſſe, as *in ſuch a caſe.*

Happineſſe

Happineſſe is the generall, and the firſt: a noble argument, and worthy of an inſpired pen, eſpecially the Pſalmiſts. Of all other there can be none better to ſpeak of *popular* happineſſe, then ſuch a *King*: nor of *celeſtiall*, then ſuch a *Prophet*. Yet I mean not to diſcourſe of it in the full latitude, but only as it hath a peculiar poſiture in this Pſalme, very various and different from the order of other pſalmes. In this Pſalme it is reſerved to the *end*, as the cloſe of the foregoing meditations: In other Pſalmes it is ſet in the *front*, or firſt place of all; as in the 32, in the 112, in the 119, and in the 128. Again, in this the Pſalmiſt ends with *our* bleſſedneſſe, and begins with *God's*; BLESSED BE THE LORD MY STRENGTH. In the 41 Pſalme, contrary, he makes his *exordium* from *mans*; BLESSED IS HE THAT CONSIDERETH THE POOR: his *concluſion* with *God's*; BLESSED BE THE LORD GOD OF ISRAEL. I therefore obſerve theſe variations, becauſe they are helpfull to the underſtanding both of the *eſſence*, and *ſplendour* of true happineſſe. To the knowledge of the *eſſence* they help, becauſe they demonſtrate how our own happineſſe is enfolded in the glory of God, and ſubordinate unto it. As we cannot begin with *Beatus*, unleſſe we end with *Benedictus*: ſo we muſt begin with *Benedictus*, that we may end with *Beatus*. The reaſon is this, Becauſe the glory of God it is as well the *conſummation*, as the *introduction* to a Chriſtians happineſſe. Therefore as in the other Pſalm he begins below, and ends upwards: ſo in this, having

begun from above with that which is principall, *Bleſſed be the Lord*; he fixeth his ſecond thoughts upon the ſubordinate, *Bleſſed*, or *happy are the people*. He could not proceed in a better order: he firſt looks up to *Gods* kingdome, then reflects upon his *own*; as not meaning to *take* bleſſedneſſe before he had *given it*. There is no man can think, but this is the beſt method. It is the method of Saints, as we ſee 1. Sam. 25. 32, 33. and 2. Chron. 31. 8. Firſt, *Bleſſed be the God of Iſrael*; then, *Bleſſed be the people of Iſrael*. Nay, it is
Luke 2. 14. the method of Angels: they firſt ſing, *Glorie to God*; then, *Good will towards men*. It muſt alſo be the method of every Chriſtian, whenſoever we are about the wiſhing of bleſſedneſſe, either to our ſelves or others, to begin from heaven, and aſcribe it firſt to the LORD. That we may *receive*, we muſt *give*: give what we *have*, and give what we *mean to have*. To *give* is the way to *get*: both to get the *thing*, and to get the *greater degree*. It is an undeniable conſequence, If beatitude be the ultimate end of man, and the glorie of God the ultimate end of our very beatification; then it followes neceſſarily, That by giving more glorie to God we gain more of beatitude to our ſelves, becauſe more of the ſupreme and beatificall end. So that he who will attain to the Pſalmiſt's *comfort*, muſt obſerve alſo the Pſalmiſt's *order*: that he may *end* aſſuredly with BEATUS, he muſt learn to *begin* with BENEDICTUS. That's the firſt conſiderable thing in the order as touching the *eſſence* of true happineſſe. The other is concerning the *ſplendour*, which

which flowes from the other part of the variation: in that the Pſalmiſt doth end this pſalme, as he begins divers of the reſt, with *Happy* or *Bleſſed*; to repreſent, as it were, unto us *utramque ſplendoris paginam*, the two great excellencies of bleſſedneſſe by the double ſituation of it. Happineſſe is both the *bonum Primum*, and the *bonum Vltimum*, of a Chriſtian: the *ſpring* of all good things, and the *crown*: the *ſpire*, and the *baſis*: the *firſt* and the *laſt* of things to be deſired; the firſt for *eminence*, the laſt for *fruition*. In the *deſcents* of Chriſtianitie the firſt, becauſe we move from it to inferiour ends: happineſſe giveth law to all our actions; we move from it, that we may in time come to the poſſeſſion of it. In the order of *aſcent* it is the laſt: for having climbed once thither, we go no further, but ſet up our reſt. It hath this reſemblance with God himſelf, who is the Donour of it, That it is both the beginning and the end, before which nothing ſhould be loved, and after which nothing can be deſired. Anſwerable to theſe two reſpects are the poſitures of happineſſe in the Pſalmes. As in military affairs, it is the cuſtome of Emperours to promiſe the Donative to their ſouldiers when they go forth to warre, that they may encourage them; but not to give it till the warre be ended, that they may reward them for their ſervice: In like manner (ſaith S. Ambroſe) doth the Pſalmiſt: *velut præco magni Imperatoris*, he diſpoſeth of beatitude both wayes: he prefixeth it to the beginning of ſome Pſalmes, that thereby we might be invited to pietie; he annexeth it to the end of others, to teach us not to

look for it before our work be done. So even by this we may learn how to order and diſpoſe of our ſelves to happineſſe. Since it hath the *double reference*, it muſt have alſo the *double honour*, and the *double eſteem*, yea and our *double endeavours* for the attaining of it. Then we give it the *double*, when we ſet it in *both* places, make it both our *firſt* and our *laſt*, the *prime* of our life, and the *perſeverance*. We muſt look through all things upon happineſſe, and through happineſſe upon all: through all upon it, as not reſting in any thing elſe; and through it upon all, as ſeaſoning every act of our life with the thought of happineſſe. Otherwiſe, if we think to give it our laſt reſpects without our firſt, pretend what we will, there is no hope to overtake it. Thus farre even worldly men will go: they are willing enough to heare that they muſt make it their laſt work, and they fulfill it in a ſort to the *letter*, but not to the *meaning*. The love, the hope, the care of their own happineſſe, they put them off all to the laſt: A very prepoſterous courſe for a man to begin where and when he ſhould have ended, and to defer his firſt of motion to his laſt of reſt. It is too late for the fooliſh Virgins to cry, *Lord open* when the doore is ſhut: and a vain thing to expect happineſſe as our end, unleſſe we make it our beginning, and give it the ſame place in our hearts and actions, which holy David affords it in his meditations: the firſt place in other Pſalmes, as the beſt introduction to all other diſcourſes; the laſt in this, as a delightfull farwell to be alwayes freſh in remembrance. That ſhall ſerve for the firſt ſtep of the

Matth. 25. 10, 11.

the Gradation, the *generall* part of the argument handled: It is *De* FELICITATE.

The ſecond is more *ſpeciall:* it is *de felicitate Populi*; HAPPY, or, BLESSED ARE THE PEOPLE. In the former part of the Pſalme he ſpeaks of ſuch things as concern his *own* happineſſe; *Bleſſed be the Lord* MY *ſtrength*, verſ. 1. *Send down from above, and ſave* ME *out of the great waters*, verſ. 7. *Rid* ME *and deliver* ME *from the hand of ſtrange children*, verſ. 11. And he might as eaſily have continued the ſame ſtrain in the clauſes following, *That* MY *ſonnes may grow up as the young plants*, MY *daughters may be as the poliſhed corners of the temple*, MY *ſheep fruitfull*, MY *oxen ſtrong*, MY *garners full and plenteous:* and accordingly he might have concluded it alſo, *Happy ſhall I be, if I be in ſuch a caſe.* This, I ſay, he might have done, nay, this he would have done, if his deſires had reflected onely upon himſelf. But being of a diffuſive heart, and knowing what belonged to the neighbourhoods of pietie, as loth to enjoy this happineſſe alone, he alters his ſtyle, and (being in the height of well-wiſhes to himſelf) he turns the ſingular into a plurall, *Our ſheep, Our oxen, Our garners, Our ſonnes and daughters*; that he might compendiate all in this, *Happy are the people.* Here's a true teſtimonie both of a religious and generous mind, who knew in his moſt retired thoughts to look out of himſelf, and to be mindfull of the publick welfare in his priveteſt meditations. S. Ambroſe obſerves it as a clear character of a noble ſpirit, to do what tends to the publick good, though to his own diſadvantage:

And

And Salvian, in his first *Deprovidentia*, doth recon this as the principall thing which made the Fabii and the Fabricii, and other Romane Worthies so renowned in their times, That they were content to expose themselves to want and danger for the prosperitie and safetie of the publick. But (alas!) there are few such spirits in our time: It is a rare thing to find a private man, who cordially devoteth himself to the good of the Communitie. It was the complaint of Plato in his time, That every man was impetuously carried εἰς ἰδιοπραγίαν· and of Thucydides the Historian in his, *Unusquisque rem suam urget:* and of Tacitus in his, *Privata cuique stimulatio, & vile decus publicum.* S. Paul himself was driven to this complaint, Phil. 2. 21. *All seek their own.* Where he left we may take it up: Our *own* settling, our *own* securitie, our *own* wealth, our *own* advancement, is all we generally look after. There is hardly any man to be found, whose bent is not towards himself: Whereas the publick is the private infinitely multiplied; and so much the more of nearer concernment, as it is of larger extension: whereas again man is onely a world in a figurative sense of speaking, and that but a microcosme or little world, that is in effect, a small part of the great; yet, as in some other things, so in this also it falls out, The *Allegorie* devoures the *letter*, the *private* eats up the *publick*, the *part* the *whole*, the overweaning respect to the *little world* doth every where almost overturn the *greater*. I know there are many which make fair shews, goodly pretences, great ostentation of the contrary: You shall have

have them often crying out, *The Publick, the Publick*; and as fast as the Jews did, *The Temple, the Temple*: but it is with the like insincerity; for their aim is wholly for themselves. So we shew our selves hypocrites even in things civill, as well as in religion. Each godly man is of another temper. His word is that of S. Ambrose, *Mihi parcior, foris totus*: or that of the Oratour in Salust, *Adsum en Caius Cotta, voveo, dedóque me pro Republica.* It was a brave resolution in a Heathen: but it concerns us Christians more. For he was onely a part of one Communitie: we, each of us have a share in two; being members of the Church, as well as the State. So there is a double tie upon us: and that we should daily remember it, it is insinuated in the Lord's prayer: in which as there is one expresse petition for the publick; so there is a respect had to it in all. There is nothing singular, not an *I*, nor a *Me*, nor a *Mine*; but all plurall, *We, Us, Our*: noting that it is every mans duty, even in his prayers, to be zealous for the Communitie. But the text will not allow me that scope, to speak of this zeal to the publick as 'tis the *dutie* of private men, but as it is an *excellencie* of Kings and Princes. It's true, I might call it a *duty* even in them also; God requires it of them as a *duty*: but it becomes us to repute it an *excellencie*, both because the benefit is ours which redounds from thence, and likewise because it is more eminent and illustrious in them, then in other men. In others it's *limited* and *ministeriall*, in a Prince *supreme* and *universall*. He is the influxive head, who both governs the whole

bodie, and every member which is any way ſerviceable to the bodie: The glorious Sunne that gives light both to the world, and to the ſtarres themſelves, which in their ſeverall ſtations are uſefull to the world. Here's enough to define it an *excellencie*, to have the care and truſt of the whole in himſelf. Yea but further, to tender it as himſelf, and to ſet the weal of the publick in equipage with his own happineſſe, and to fold them up together, his own in the publick and the publick in his own; is ſo high an aſcent of goodneſſe, that it were a great wrong to ſuch virtue, to ſtile it by any leſſe name then an *excellencie*. In this particular I might eaſily be large: but it requires not ſo much proofs, as acknowledgements and retributions. Therefore I will briefly proceed both wayes: and firſt give you a few examples for proofs; and then, I am ſure, there is no man ſo unworthy, but will think himſelf obliged to retributions. The firſt example ſhall be taken from Moſes: whom Philo reckons among Kings; and ſo doth the Scripture, Deut. 33. 5. For howſoever he had not the *name*, he had the *power* and *authoritie:* yet even in that power he was not more Regal, then in his tenderneſſe over the people. At one time his tenderneſſe was ſo great toward them, that becauſe he could not do them ſo much good as he deſired, he beſought the Lord to take away his life; Numb. 11. 15. At another time he was ſo perplexed with the fear of their deſtruction, that he requeſted of God, either to keep them ſtill in the land of the living, or to blot him out of the book of life; Exod 32. 32.

hereby

hereby ſhewing himſelf not onely *the miracle of Nature*, as Philo calls him, but of Grace too, in pledging for them that which was more worth then his life, his very ſalvation. It was a rare example of Caſtor and Pollux, ſo highly magnified by Authours, That being twinnes, and (as the Poets feigned) one born mortall, the other immortall, Pollux (to ſhew his love to his brother) yielded ſo farre, as to take to himſelf a part of his brothers mortalitie, and to lend him as much of his own immortalitie: being better pleaſed to enjoy a half immortalitie with the good of his brother, then a whole one alone by himſelf. It is known by all to be a fiction: yet if it were true, it is farre ſhort of this proffer of Moſes. He knew full well what belonged to immortalitie, and to the favour of God: yet in effect he beſeecheth God, either to take them into his favour, or to put him out of it; as content to hazard not half his immortalitie, but all, out of his love to the Iſraelites, notwithſtanding they were a people ungratefull both towards him and towards God. After this of Moſes I know no example ſo tranſcending as that of the Prophet David: who (beſides that he urgeth it almoſt in every Pſalme, *The peace of Jeruſalem*, *The ſalvation of Iſrael*, *The felicity of Gods choſen*, *The bleſſing of the people*) in one place he argues for it even to his own deſtruction: You have it, 1. Chron. 21. 16, 17. It is there recorded, that ſeeing the angel of the Lord with his ſword drawn over Jeruſalem to deſtroy it, he thus reaſons with God for the ſafeguard of the publick: *Me, me; adſum qui*

feci; IT IS I, EVEN I IT IS THAT HAVE SINNED: *In me convertito ferrum*; LET THY HAND BE AGAINST ME, AND AGAINST MY FATHERS HOUSE, NOT ON THY PEOPLE: FOR THESE SHEEP VVHAT HAVE THEY DONE? He that conſiders theſe words will hardly be able to tell what moſt to wonder at; the condeſcending of his love, or the overflowing. *He declared here*, ſaith S. Chryſoſtome, *a depth of love* πελάγος πανὸς εὐρυτέραν, an affection more ſpacious for *love*, then the ſea for *water*; and for tenderneſſe ſofter not onely then *water*, but then oyl. To lay down, as it were, his own royall neck under the ſword of the Angell, when he ſaw it hanging over him by a leſſe thrid, then that of Damocles: To open his own religious breaſt, to receive the blow, that he might ward it from the people: To value the peoples ſafety ſo farre aboue his own, as to interpoſe himſelf betwixt the ſword and the ſlaughter: O how farre doth he here renounce himſelf, and recede, not onely from royalty, but from life it ſelf! It is much which is mentioned in the text, that he ſhould name the people firſt to the happineſſe: more, that he ſhould offer himſelf firſt to the puniſhment: very much, that he ſhould put the people betwixt himſelf and the bleſſing: farre more, that he ſhould place himſelf betwixt the people and the curſe. He made himſelf in this SPECULUM PRINCIPUM, *the mirrour of Princes*: a mirrour, into which (as we may well preſume) our Gracious Sovereigne King CHARLES hath made frequent and uſefull inſpections: for it is manifeſt by many paſſages of his reigne

reign and happy government, that the tenderneſſe of his love towards his people, if it doth not fully reach, yet it comes cloſe up to the receſſions of David. It is the more remarkable, for that he hath this virtue as it were in proper and by himſelf, he is almoſt the ſole poſſeſſour of it. The moſt of ordinary men, as living more by *will* then *reaſon*, are all for holding: ſo ſtiffe and inflexible, ſo tenacious and unyielding, even in matters of ſmall moment; that they will not ſtirre a hair-breadth. Entreat them, perſuade them, convince them; ſtill they keep to this principle (and 'tis none of the beſt) Obtein *all*, Yield *nothing*. It is a nobler ſpirit that reſides in the breaſt of our Sovereign, as appears by his manifold yieldings and receſſions. Of ſuch receſſions we have many inſtances in the courſe of his Majeſties government. I might go as farre back as his firſt coming to the Crown: when he receded from his own profit, in taking upon him the payment of his Fathers debts, which were great, and but ſmall ſupplies to be expected from an empty Exchequer: yet the love of juſtice and his peoples emolument overſwayed him, and armed him with Epaminondas his reſolution, *Totius orbis divitias deſpicere, pra patria charitate.* Having but glanced at that, I might draw a little nearer to the third of his reign: when, in that Parliament of *Tertio*, he was pleaſed to ſigne the, ſo much deſired, Petition of Right: a Title which, I confeſſe, takes me much: both becauſe it ſpeaks the d rifulneſſe of the ſubject, in petitioning, although for right; and the great goodneſſe of a Gracious Prince,

who knows how to recede from power, and in ſome caſe even from prerogative, when beſought by prayers; and rejoyceth, not to *ſell* his favours, but to *give* them. For I have heard ſome wiſe men ſay, That that ſingle grant was equivalent to twenty ſubſidies. But the time will not give me leave to dwell, as I ſhould, upon particulars: therefore I will call you nearer to the tranſient remembrance (and but the tranſient, for it is no pleaſure to revive it) of the commotions in the North. The eyes of the whole world were upon that action, and they all are witneſſes what pains and travell were taken, what clemencie and indulgence was uſed, what yieldings and condeſcentions, both in point of hononr and power, to purchaſe, as it were, by a price paid out of himſelf, the peace and tranquillity of both kingdomes. Whereby he made all men underſtand, how much more pleaſing it was to his Princely diſpoſition, with Cyrus in Xenophon, τὰ ἔργα φιλανθρωπίας ἐπιδεικνύναι, ἢ σεμνήλας· and to conquer, not by *might*, but by *clemency*. By *clemency*, I ſay, the word which I named before, and I cannot name it too often. It is the virtue God moſt delights in, to exerciſe himſelf; and 'tis the copie alſo which he ſets us to write after: It is the virtue which draws both eyes and hearts unto it; in that it maketh Royalty it ſelf, which is ſo farre above, to become beneficiall and ſovereign: It corrects the brightneſſe of Majeſtie, calmes the ſtrictneſſe of Juſtice, lightens the weight of Power, attemperates whatſoever might cauſe terrour to our mind and liking. If we never had known it before, yet the

the onely time of this Parliament would teach us ſufficiently how much we ow to the King's clemencie. The laws and ſtatutes which have been made this laſt year, are laſting and ſpeaking monuments of theſe royall receſſions, as well to poſteritie, as to our ſelves. Surely if the true picture and reſemblance of a Prince be in his laws; it cannot be denied, that in the acts, for triennial Parliaments, for the continuation of the Parliament now being, for the regulating of impoſitions, preſſing of ſouldiers, courts of Judicature, and others not a few of the like nature, are the lineaments, and expreſſions to the life, of the perfect pourtraiture of a Benigne and Gracious Prince, who ſeems reſolved of a new way, and hitherto unheard of, by wholeſome laws to *enlarge his ſubjects*, and to *confine himſelf*. Yet it may be ſaid, It is not his onely hand which is in theſe laws: the *propoſall* of them is from others, although the *ratification* be in him. Be it ſo: But the ratification is ten-fold to the propoſall; nay, it is the life and eſſence of a law. So we ow the laws themſelves to his goodneſſe. Nay, and if it be granted, that the propoſall of ſuch laws comes from others; let us then look to the many gracious meſſages, which occaſionally have been ſent, at ſeverall times, to that great Aſſemblie. In theſe he ſpeaks onely by himſelf; and in ſo gracious a manner, that to read ſome paſſages, would *raviſh* a loyall heart, as well as *endear* it. In ſome of them we may ſee, how he puts the happineſſe of his people into the ſame proximitie with his own: in others, how he neglects his own for our accommodation.

dation. In that of January the 20, you have theſe golden words: That he will rather lay by any particular reſpect of his Own dignity, then loſe time for the Publick good: That, out of his Fatherly care of his people, he will be ready, both to equall, and to exceed the greateſt examples of the moſt Indulgent Princes, in their Acts of Grace and Favour to their people. Again, in that of the 28 of January there is yet more tenderneſſe. He calls God to witneſſe (and with him the atteſtation of that ſacred name is very religious) that the preſervation of the publick peace, the law and the libertie of the ſubject, is and ſhall alwayes be as much his care and induſtrie, as the ſafety of his own life, or the lives of his deareſt children. Laſtly, in the other of the 15 of March there is more then yieldings and conceſſions; a gracious prevention of our deſires: for he is pleaſed to excite and call upon that Great Councell, even the ſecond time, to prepare with all ſpeed ſuch Acts, as ſhall be for the eſtabliſhment of their priviledges, the free and quiet enjoying their eſtates and fortunes, the liberties of their perſons, the ſecuritie of the true Religion now profeſſed in the Church of England. What now ſhall we ſay to theſe things? Is not that of Solomon made good unto us (Prov. 16. 10.) *A Divine ſentence is in the lips of the King?* Have we not good cauſe to take up Ezra's benediction (Ezr. 7. 27.) *Bleſſed be the Lord which hath put ſuch things as theſe into the Kings heart?* Such things as theſe we were not ſo ambitious as to hope for: I truſt we ſhall not be ſo unworthy as to forget. For my ſelf, I could wiſh that, according

ding to the dutie of this day, I could ſet them forth as they deſerve. But they need no varniſh of Oratorie: neither was it my intendment to uſe them further, then for the proof of the propoſition in hand; to ſhew you how this higheſt excellency of Princes, in the care of their peoples happineſſe, is radiant in our Gracious Sovereign. Yet you may remember alſo that I told you, The point needs not ſo much *proofs*, as *retributions*. It cals aloud upon us for all dutifull returns, of honour, love, obedience, loyalty, and thankfull acknowledgements, into that Royall boſome, the firſt mover and originall under God of our happineſſe. In the ſphere of Nature there is none of us ignorant, how willing the members are to make return to the head, for the government and influence they receive from thence: they will undergo hardſhip, expoſe themſelves to danger, recede from things convenient, nay neceſſary; they will not grudge at any plentie or honour which is beſtowed upon the head; knowing by inſtinct that from the head the benefit of all redounds to them. It is likewiſe obvious in the Regiment of families, which are as States epitomized; that both honour and dutie belong to the *Paterfamiliâs*, not onely for the right he hath in the houſe, but for the proviſion and ſupport and comfort which all receive from him. Now Kings, by way of excellencie, are Fathers, who look upon all their ſubjects as ſo many children, and (with that noble Emperour) account equally as daughters *Rempublicam & Juliam*. The very Heathen, which ſaw onely the outſide or Civill part, reputed them as

Fathers: but the Prophet Isaiah, when he speaks of the Church, goes further, and calls them *Nursing Fathers*: a word which in propriety of speech might seem incongruous; because they have no more of the nurse, then the bosome; nothing at all of the breasts, if what is wanting in the sex were not supplied by their tenderness. Benignitie, and clemency, and sweetness of disposition, and facilitie of access, and compassion toward the distressed, these are their breasts, more breasts then two; the same both their *breasts* and their *bowels*, which day by day they open to thousands *severally*, and to all at *once*, for the suckling and fostering of the publick. Therefore it behoves us to think of *returns*. By this word Christ read us the lesson, Matth. 22. 21. *Render*, or *Return unto Cesar the things which are Cesars*, or *the things which are from Cesar*. The protection of lives, and fortunes, and worldly comforts; let him have these back again in the honour, love, fear, obedience, supplies which belong to the Sovereigne *Head* and *Parent* of a beloved people: that his throne may be established by your loyalty, his reign still prosperous by your prayers & blessings, his life lenghthened by years taken forth of your own: that so he may long rejoyce to say with David, *Happy are the people*. So I have done with the second step of the Gradation, the *speciall* part of the argument here handled; It is *De felicitate Populi*.

Isai. 49. 23.

The third is yet *more speciall*: It is not onely *De felicitate Populi*, but *De felicitate Populari*, that is, *De Hac felicitate Populi*, or *De hoc Genere felicitatis*: *Beatus*

Beatus cui SIC, *Happy they who are in* SUCH A CASE, or CONDITION. What that condition is, you may ſee in the former words; in which there are ſeverall bleſſings mentioned, and all of them temporall. Plenty is one, in thoſe words, *That our garners may be filled with all manner of ſtore; our oxen ſtrong to labour; our ſheep bring forth thouſands.* Peace is another, in theſe words, *That there be no leading into captivitie, no complaining in our ſtreets.* Multitude of people, eſpecially ſuch as are vertuous, a third, in thoſe, *That our ſonnes may grow up as the young plants, our daughters may be as the poliſhed corners of the temple.* The ſafetie and proſperitie of David their King, a fourth (or rather a firſt, for it is firſt mentioned) *He giveth ſalvation*, or *victorie to Kings, and delivereth David his ſervant from the peril of the ſword.* Of all theſe civill threeds the Pſalmiſt twiſts this wreath of Happineſſe; *Happy they who are in ſuch a caſe.* Now hence ariſeth the ſcruple; Why David, a man of ſo heavenly a temper, and of ſo good a judgement in things which concern ſalvation, that he is ſaid to be *A man after Gods own heart*, ſhould place felicitie in theſe temporalls. Devout S. Paul, who of all others came neareſt to Davids ſpirit, had theſe outward things in no better eſteem, then as *droſſe*, or *dung*: and our bleſſed Saviour, in his firſt Sermon, thought good to begin the chain of happineſſe from povertie, and to ſecond it from hunger, and to continue it from ſuffering perſecution. *Non dixit*, BEATI DIVITES, *ſed*, BEATI PAUPERES, as S. Ambroſe obſerveth. In this, I ſay, is the

1 Sam. 13. 14.

Phil. 3. 8.

Matth. 5.

ſcruple, That Chriſt ſhould begin bleſſednesse from *povertie*, and David place it in *abundance*: that things earthly ſhould be as *droſſe* to Paul, and as *happineſſe* to David. This ſcruple wrought ſo farre with ſome Interpreters, that they conceived it to be a defective or imperfect ſentence, and that the Pſalmiſt uttered it in the perſon of a worldly man: like that of Solomon, Eccleſ. 2. 24. *There is nothing better for a man, then to eat and drink, &c.* Therefore, to take off the ſuſpicion of a paradox, they interpoſe *Dixerunt:* BEATUM [*dixerunt*] POPULUM CUI HÆC SUNT, *Men uſually ſay,* HAPPY ARE THE PEOPLE IN SUCH A CASE. But we need not flee to this refuge: It is neither a *defective* nor a *paradox*; but a *full* and *true* propoſition, agreeable both to the tenour of other Scriptures, and alſo to the analogie of faith. For firſt, the Pſalmiſt ſpeaks not here, as in other places, of the happineſſe of a *man*, but of the happineſſe of a *people*: it is not *Beatus homo*, but, *Beatus populus*. In ſome other places, where he treats of the happineſſe of a man, he circumſcribes it alwayes with things ſpirituall: [a] *Bleſſed is the man unto whom the* LORD *imputeth no ſinne, and in whoſe ſpirit there is no guile*: [b] *Bleſſed is the man that feareth the* LORD: [c] *Bleſſed is that man that maketh the Lord his truſt*: and the [d] like. Here otherwiſe, ſeeing he ſpeaks of the happineſſe of a people, he might uſe more libertie to take in theſe outwardaccompliſhments, as having a nearer relation to the happineſſe of a *Nation* or *Kingdome*, then abſtractively of a *Chriſtian*. Howſoever Ariſtotle affirms

a Pſal. 32. 2.
b Pſal. 112. 1.
c Pſal 40. 4.
d Pſal. 65. 4. & 84. 5. & 128. 1.

firms, in the 7th of his Politicks, that there is the ſame happineſſe ἑκάτου καὶ πόλεως, *of a ſingle man and of a whole citie:* Yet there is a great deal of difference, which he, being not inſtructed in Chriſtianity, could not obſerve. Look as on the one ſide, the being of a State or Nation, as a collective bodie, is not ſo ordered to immortalitie, nor by conſequence to happineſſe, as the being of a man: ſo on the other, the concurrence of temporall good things is in no wiſe ſo eſſentiall or requiſite to the happineſſe of a man, as to the being and well-being, and ſo to the happineſſe of a State or people. Experience tells us that a man may be happy without *children*; a State cannot be ſo without *people*: a private man may keep his hold of happineſſe, though *poore* and *afflicted* in the world; a State is onely then happy, when 'tis *flouriſhing* and *proſperous*, abounding with peace, plentie, people, and other civill acceſſions. Men are the walls for ſtrength, women the nurſeries for encreaſe, children the pledges of perpetuity, money as the vitall breath, peace as the naturall heat, plentie as the radicall moiſture, religious and juſt government as the form or ſoul of a bodie politick. Upon this ground the Pſalmiſt well knowing how conducing theſe outward things are to popular happineſſe, he caſts them all into the definition; his preſent argument being the happineſſe of a people. In the ſecond place, admit he had ſpake here of the happineſſe of a man, or a Chriſtian: yet he mentions not theſe temporalls, either as the *all*, or the *onely*, or the *chief* of happineſſe; but as the *concomitants*

and *acceſsories*. They have not an *eſsentiall* influx or ingredience into it: but a *ſecondarie* and *accidentall* reſpect they have in theſe two conſiderations. Firſt they are *ornamenta*, as *garniſhings*, which give a gloſſe and luſtre to virtue, and make it more ſplendid. The Moraliſts ſay well, that they are as ſhadows to a picture, or garments to a comely perſonage. Now as in theſe, the ſhadowing makes not the colour of a picture truly better, but onely ſeem better, and appear more freſh and orient; and as garments do indeed adorn the body now in the ſtate of corruption, whereas, if man had ſtood in his integritie, they had been uſeleſſe for ornament, as well as for neceſſity: So likewiſe theſe outward things, although in themſelves they have nothing of true happineſſe, yet becauſe they render it more beauteous and gracefull, as the ſtate of vertue now ſtands in reſpect of our converſe with men, we may well reckon them without prejudice to vertue *inter ornamenta*. Then ſecondly, they are *adminicula* alſo, *helps* and *adjuments*, as *hand-maids* to pietie, without which vertue is impotent. Were a man all ſoul, vertue alone were ſufficient; it is enough by it ſelf for the happineſſe of the mind: but being partly bodie, and enjoying corporall ſocietie with others, he ſtands in need of things corporall, to keep vertue in exerciſe. Want clippes the wings of vertue, that a man cannot feed the hungry, or cloth the naked, or enlarge himſelf to the good of others: on the other ſide, this ἐυπυχία, as the Philoſophers term it, ſets vertue at libertie, and gives it ſcope to be operative. As fire, the more aire & few-

ell

ell you give it, the more it diffuſeth it ſelf: ſo the more health, peace, plentie, friends, or authoritie we have; the more power, freedome and advantage we have to do vertuouſly. Put now all theſe together, & the reaſon is evident, vvhy the Prophet David here placeth this happineſſe in the things vvhich are vvorſe; becauſe they are ſerviceable to the things vvhich are better. Hovvſoever he reſerves the mention of the better till afterv vard; Yet he vvould give us to underſtand, that even theſe inferiour things are the good blenſſigs of God, and ſuch bleſſings, as being put together, make up one part of the happineſſe of a people. It is true of popular happineſſe, as well as perſonall, It is not one ſingle good, but the aggregation or affluence of many. In the twenty eighth of Deuteronomie, where Moſes deſcribes the bleſſedneſſe promiſed to the Iſraelites, he reckons up all ſorts of outward bleſſings: and agreeable to thoſe is the conflux of theſe in this Pſalme: The bleſſing of the *houſe*, and of the *citie*; *That there be no leading into captivitie, and no complaining in the ſtreets:* The bleſſings of the *basket*, and of the *ſtore*; *That the garners may be filled with plentie*: The bleſſings of the *fruit of the bodie*; *That the children may be as young plants*: The bleſſings of the *field*, *That the ſheep may bring forth thouſands, and the oxen be ſtrong to labour*: The bleſſings of *going out* and *coming in*; *That they may be delivered from the hand of ſtrange children, and ſaved out of great waters.* Here is briefly the compound of the many ſimples which make up this caſe or condition of a peoples happineſſe. And ſurely if by theſe particulars it be

defined,

defined, we may boldly ſay, The condition is our own, and men may pronounce of us, as truly as of any Nation, that we have been for a long time a *happy people*. Our deliverances from ſtrange children have been great and miraculous, and our land it hath been a Goſhen, a *lightſome land*; whereas the *darkneſſe of diſcomfort* hath reſted upon other Nations. The bleſſings of the citie and field, of the basket and of the ſtore have grown upon us in ſuch abundance, that many men have ſurfetted of plentie: Our land hath been as an Eden and garden of the Lord for *fruitfulneſſe*, as a Salem for *peace*; whereas other kingdomes do yet grone under the preſſures of *ſword* and *famine*. Beſides theſe, if there be any bleſſing which the Scripture mentions in other places, *Peace in the walls*, *Plentie in the palaces*, *Traffick in the ports*, or *Salvation in the gates*; if any part of happineſſe which it ſpeaks of in this Pſalme, for plantings, or buildings, or reapings, or ſtorings, or peoplings; we have had them all in as much fulneſſe as any part of the world, and in more then moſt: onely there is one particular may be queſtioned, or rather cannot be denied, That amidſt the very throng of all theſe bleſſings there are ſome *murmurings and complainings in our ſtreets*. But it need not ſeem ſtrange to us, becauſe it is not new in the world. In the ſtories of all ages we meet with it, That men uſed to complain of their times to be evil, when indeed themſelves made them ſo. I may be bold to ſay, There was cauſe in reſpect of ſinne then, as well as now, eſpecially with godly men, who are ſo good themſelves, that it is no marvell

vell, if they thought times *a little evil* to be *extremely bad*: as alwayes ſinne ſwells to the eye of grace. But if we ſpeak of outward preſſures and calamities, I am certain there is not cauſe now as then: for the riches of the Kingdome were never ſo great, the peace of the Kingdome never ſo conſtant, the ſtate of it for all things never ſo proſperous. Onely we muſt give leave to the world to be like it ſelf: As long as ambition or covetouſneſſe are in the world, men of ſuch ſpirits will cry out, The times are bad, even when they are beſt; becauſe they (in their own bad ſenſe) ſtill deſire to be better. As nothing is enough, ſo nothing is pleaſing to a reſtleſſe mind. An inſatiable appetite is alwayes impatient; and, becauſe impatient, querulous. Yet this is not the ſole reaſon: for beſides this humour of appetite, the very corruption of our nature leads us hereunto, To be weary of the preſent. It is the joynt obſervation both of Divines and Moraliſts (as of Salvian, Quintilian, Tacitus, and others, who agree as near almoſt in words as in opinion) *Quòd uſitatum eſt mentis humanæ vitium, illa magìs ſemper velle quæ deſunt; &, vetera quidem in laude, præſentia in faſtidio ponere.* Our own experience will tell us as much, if we will take pains to obſerve it, How, through the pravity of our own diſpoſitions, whatſoever is preſent proves burdenſome, whether it be good or bad. Salvian, in his third *De Gubernatione*, ſets forth this humour to the life: That men of all times were diſpleaſed with all times: *Si æſtus eſt*, (ſaith he) *de aridítate cauſamur; ſi fluvia, de inundatione conquerimur: ſi*

infœcundior annus est, accusamus sterilitatem; si fœcundior, vilitatem. So winter and summer are both alike distastfull to impatient men: In scarcity things are too dear, in plentie too cheap: povertie pincheth, and abundance nauseates. If there be a little too much drought, they cry out of a famine; if a showre or two extraordinary, they are affraid of a deluge. You shall heare in good times, *Quid nobis cum Davide?* and in bad, *Antigonum effodio:* as we reade of the Israelites, That even when God himself was pleased to order their civill affairs, they were not contented; but still repined, as well when they had manna, as when they wanted it. The reason is (as the Greek Historian notes) Τοῦ παρόντος τὸ μὴ παρὸν ἐστιν εὐτυχέστερον. But I hope we Christians are of a better temper. It beseems not us of all others to be so injurious to *God*, who hath singled us out to be a happy people: It beseems us not to be so unthankfull to our *Sovereigne*, under whom we enjoy these blessings. Howsoever it ought to be in the first place acknowledged, that the originall of all our happinesse is from heaven: yet it must be confest withall, that the chrystall pipe through which blessings are conveyed unto us, is his government: Our peace is from his wisdome; our plentie from our peace; our prosperitie from our plenty; our safetie, our very life, our whatsoever good of this nature, it is by Gods providence wrapt up in his welfare, whose precious life (as the Oratour speaks) is *Vita quædam publica*, the very
Lma. 4. 20. *breath of our nostrils* perfumed with multitude of comforts. What then remains, but that our thankfulnesse

fulneſſe ſhould reſult from all, to make our happineſſe complete? that ſo both receiving what we deſire, and retributing what we ow, we may give cauſe unto all Kingdomes to lengthen this acclamation, and to ſay, *Happy both Prince and people which are in ſuch a caſe.* So I have done with the firſt generall part of the text, the path of *Proſperitie*, anſwerable to the *civill* reſpect of the day.

I now proceed to the ſecond, the path of *Pietie*, anſwerable to the *Religious* reſpect; *Yea, happy.* It's the beſt wine to the laſt, though all men be not of this opinion. You ſhall hardly bring a worldly man to think ſo. The world is willing enough to miſconſter the order of the words, and to give the prioritie to Civill happineſſe, as if it were firſt in dignitie, becauſe 'tis firſt named: they like it better to hear of the *Cui ſic*, then the *Cui Dominus*. To prevent this follie, the Pſalmiſt interpoſeth a caution in this corrective particle, *Yea, Happy.* It hath the force of a revocation, whereby he ſeems to retract what went before, not ſimply and abſolutely, but in a certain degree, leſt worldly men ſhould wreſt it to a miſinterpretation. It is not an *abſolute* revocation, but a *comparative*; it doth not ſimply deny that there is ſome part of popular happineſſe in theſe outward things, but it preferres the ſpiritualls before them: *Yea*, that is, *Yea more*, or, *Yea rather*: like that of Chriſt in the Goſpel, When one in the companie bleſſed the wombe that bare him, he preſently replies, *Yea, rather bleſſed are they that hear the word of God and keep it.* In like manner the Prophet David, having firſt premiſed the inferiour part Luk. 11. 28.

and outside of an happy condition; fearing lest any should of purpose mistake his meaning, and hearing the first proposition, should either there set up their rest, and not at all take in the second; or if take it in, yet do it preposterously, and give it the precedence before the second, according to the worlds order, *virtus post nummos*: In this respect he puts in the clause of revocation; whereby he shews, that these outward things, though *named* first, yet they are not to be *reputed* first. The particle *Yea* removes them to the second place: it tacitly transposeth the order; and the path of piety, which was *locally* after, it placeth *virtually* before. 'Tis as if he had said, Did I call them *happy*, who are in such a case? Nay, *miserable* are they, if they be onely in such a case: The *temporall* part cannot make them so without the *spirituall*. Admit the windows of the visible heaven were opened, and all outward blessings powred down upon us; admit we did perfectly enjoy whatsoever the vastnesse of the earth contains in it: tell me, What will it profit to gain all, and to lose God? If the earth be bestowed upon us, and not heaven; or the materiall heaven be opened, and not the beatificall; or the whole world made ours, and God not ours: we do not arrive at happinesse. All that is in the first proposition is nothing, unlesse this be added, *Yea, happy are the people which have the* LORD *for their God.* You see in this part there is *aliquid quod eminet*, something which is transcendent: Therefore I will enquire into two particulars; see both what it is that transcends, and what is the manner of propounding of it.

The

The manner of propounding it, is, as I ſaid, corrective, or by way of revocation: the ſumme whereof is thus much, That temporalls without ſpiritualls, in what aboundance ſoever we poſſeſſe them, cannot make us truly happy. They cannot make *happy*, becauſe they cannot make *good*. They may denominate a man to be *rich*, or *great*, or *honourable*; but not to be *virtuous*. Nay, Seneca carrieth it a little further, *Non modò non faciunt bonum, ſed nec divitem*; They are ſo farre from making a man *good*, that they make him not *truly rich*; becauſe they encreaſe deſire, and riches conſiſt in contentation. Not he that hath little, but he that deſires more is poor: nor he that hath much, but he that wants nothing is rich. Yea, and we may go further then Seneca; They are ſo farre from making *good*, that they often make *evill*, if they be not ſanctified: they poſſeſſe the heart with vile affections, fill it full of carnall and ſinfull deſires. Wheras there are foure good mothers which bring forth ill daughters, proſperitie is one. Truth begets hatred, ſecuritie danger, familiaritie contempt, proſperitie pride and forgetfulneſſe of God. In this I might well make a ſtop; but there is one degree more: They are ſo farre from *making* good, that they do not *bring* good, but many evils and inconveniences. They bring not the good of *contentment*, but infinite diſtractions: they are *aureæ compedes*, as S. Bernard ſpeaks, fetters or manicles which entangle the ſoul, that it cannot attend upon better things: Nor the good of *freedome*: they do enthrall the ſoul to that which is worſe then it ſelf; and it cannot

be apprehended how a thing worſe then our ſelves can make us happy. Laſtly, not the good of *ſafetie:* for they oftentimes expoſe us to dangers, *Multos ſua felicitas ſtravit*, as Gregorie ſpeaks. Many men their lives had been longer, if their riches had been leſſe: their happineſſe made them miſerable; *& conſolationes facta ſunt deſolationes*, as S. Bernard again. Upon theſe grounds the Pſalmiſt had very good reaſon to ſequeſter them from true happineſſe, and, by this corrective particle, to reduce them to the ſecond place, though he ſet them in the firſt. He knew very well that they are burdens, ſnares, impediments to piety, as often as furtherances. He knew them to be vain and tranſitory things, that we cannot hold. *They make themſelves* Prov. 23. 5. *wings*, as Solomon ſpeaks. They are onely the moveables of happineſſe, *Bractealis felicitas*, as Seneca; Μυθικὴ μακαρία, as Nazianzen. What's that? S. Auſtin ſeems to tranſlate it, *felicitas fallax*, a fabulous and perſonate felicitie: Nay, not onely *fallax*, but *falſa*, fictitious, ſpurious, deceitfull, which leaves the ſoul *empty* when it moſt *fills* it: that being moſt true which the ſame Father adds, *felicitas fallax, major infelicitas; & falſa felicitas, vera miſeria.* Therefore, that I may ſhut up this point, let this be the uſe of it. We muſt learn from hence to regulate our judgements according to the wiſdome of the Spirit revealed in the word: And that we may do, if we keep to Gods method, and ſet every thing in the due place, where God hath ſeated it. Now the Scripture conſtantly doth give the inferiour place to theſe temporall things. If to come after

after, be inferiour; it ſets them there: *Seek firſt the kingdome of God*, &c. Matth. 6. 33. If to be below, be inferiour, it placeth them there: *Set your affection on things above*, &c. Coloſſ. 3. 2. Even gold and ſilver, the beſt of theſe things, they are ſeated under the feet of men, and the whole world under the feet of a Chriſtian, Rev. 12. 1. to teach us to deſpiſe it. Laſtly, if to be on the left hand, be inferiour; the Scripture reckons them there too: they are called *the bleſsings of the left hand*, to teach us to give them the ſame place in our affections. In one ſenſe, we may put them on the right, by uſing them to God's glorie: but in love and eſteem they muſt be on the left. S. Hierome illuſtrates it by this ſimilitude: As flax when it is on the diſtaffe, it is on the left hand; but when it is ſpunne into yarn, and put on the ſpindle, it is on the right: ſo temporall things in themſelves, when firſt we receive them, they are as flax on the diſtaffe, all this while on the left hand; but ſpinne them forth, and uſe them to God's glorie, they are as yarn on the ſpindle, tranſpoſed to the right. Thus we muſt learn to order them: to the right hand onely for *uſe*, to the left for *valuation*. Otherwiſe, if we pervert God's order, and put them on the *right*; it is to be feared they will ſet us on the *left* at the day of judgement: if we elevate them *above*, they will keep us *below*; and make us come *after*, if we ſet them *before*. The higheſt place they can have, is to be ſeconds to pietie: there holy David placeth them: though he mentions pietie laſt, yet he giveth it the precedence in this word of revocation, *Yea, happie*; that is, *Yea*

firſt,

firſt, yea more, yea more truly happie. That ſhall ſerve for the firſt particular, the manner of propounding this truth unto us.

The ſecond is the thing it ſelf which tranſcends, in theſe words, *whoſe God is the* Lord, or, *who have the* Lord *for their God.* In the generall it is an *ordinary*, as well as *tranſcendent.* An ordinary, becauſe all partake of this priviledge. Whereupon S. Auſtin asks the queſtion, *Cujus non eſt Deus?* But S. Hierome reſolves it; *Naturâ Deus omnium, voluntate paucorum:* In a communitie the God of all, even to the ſparrow on the houſe top, and graſſe of the field; but the God of the righteous after a peculiar manner. To come to the meaning; we muſt let go the generall, this *ordo communis providentiæ*, as he is *Dominus omnium*, the Lord of all creatures: this brings not happineſſe along with it: God's ordinary and generall providence intitles not to that ſupreme bleſſednеſſe, which is in himſelf. The ſpeciall references are onely intended: and thoſe we may reduce to theſe two heads. The firſt is *ordo ſpecialis influxûs*, on God's part, the reſpect of his being gracious to us. Then the Lord is *our God*, when he ſhews himſelf benigne and propitious, when he manifeſts his mercie and goodneſſe in the wayes of grace and means of ſalvation. It is ſo expounded Pſalme 65. 4. *Bleſſed is the man whom thou chooſeſt:* and Pſalme 33. 12. *Bleſſed is the nation, whoſe God is the* Lord, *and the people whom he hath choſen for his own inheritance.* Being thus taken, it affords us this meditation, That there is no true happineſſe, but in the favour of God, and light of his counte-

countenance; that is, in God himſelf: both becauſe happineſſe is onely *from him*, he is the onely authour of it: *Non facit beatum hominem, niſi qui fecit hominem; --- Qui dedit ut homines ſimus, ſolus dat ut beati ſimus*; He onely makes *Saints* who makes *men*: 'tis S. Auſtin's elegant expreſſion. Then again, as it is onely *from God*, ſo it is onely *in God*. As the ſoul, ſaith Auſtin, is *vita carnis*; ſo God is the *beata vita hominis*, ſo fully, that a man cannot be happy either way, *nec abſque Deo, nec extra Deum*: not *without God*, becauſe he is the *Doner*; not *out of God*, becauſe he is the *thing it ſelf*, and all which belongs to it. As S. Ambroſe of the foure beatitudes in S. Luke compared with the eight in S. Matthew; *In iſtis octo illæ quatuor ſunt, & in iſtis quatuor illæ octo*: and as King Porus, when Alexander askt him how he would be uſed, anſwered in one word, Βασιλικῶς, that is, *like a King*. Alexander again replying, Do you deſire nothing elſe? No, ſaith he: all things are in Βασιλικῶς. So in this which we are now about it holds much more: both the *foure*, and the *eight*, and *all* beatitudes, they are in God; ſo that he who hath God, muſt needs have all things, becauſe God is all things. There is no notion under which we can couch beatitude, but we may find it in God by way of eminencie: if as a ſtate of joy, or glory, or wealth, or tranquillitie, or ſecuritie, God is all theſe: if as a ſtate of perfection, ſalvation, retribution; God is all theſe: not onely the *giver of the reward*, but the *reward it ſelf*; both our *bonum*, and our *ſummum*. A Chriſtian is never truly hap-

py; till he can find himself and all things in God. The fruition of God, it is ἀκρότατον ὄρος (as Pelusiota speaks) the very top of the spire or pinacle of beatitude both here and in heaven. *In hoc uno summitas beatitudinis eliquatur*, to use Tertullians words. Were a man in paradise, were he in heaven it self, and had not God; he could not be happy. Were he on Job's dunghill, in Daniels den, in the belly of hell with Jonah, nay in the infernall hell with Dives, and yet had God; he could not be miserable: for heaven is whersoever God is, because his influxive presence maketh heaven. That's the *Ordo influxûs* I mentioned, for which he is said to be *our God*. Besides this, there is *ordo Divini cultûs*, on our part, The respect of our being serviceable to him: when we love him, and fear him, and honour him, and adhere unto him as we ought. To all these there is blessednesse pronounced in severall Psalmes: to those that *fear him*, Psal. 128. 1. to those that *keep his testimonies*, Psal. 119. 2. to those that *trust in him*, Psal. 84. 12. If we take it thus, the point is this in summe, There is no true happinesse, but in the worship and service of God: *Felices sunt qui Deo vivunt*, that's S. Bernards: *Servire Deo est regnare*, that's S. Ambrose his expression: As much as this, The godly man is onely the true happy man. Yet we must understand it aright: It is not to serve him onely in outward profession, which either makes us *his*, or him *ours*. There are many who pretend to serve him, who cannot challenge this interest: for they serve him but with their *lips*; in *act*, themselves and their own

own pleaſures: in this both hypocrites and idolaters, that under the ſhew of one God ſet up many to themſelves. The Epicure he makes his belly his God, the laſcivious man his luſt, the voluptuous man his pleaſure, the factious man his humour, the covetous man his mammon. I name this laſt. It is the obſervation of S. Auſtin, in his 7 book *De Civitate Dei*, and of Lactantius in his ſecond *De Origine Erroris*, That avarice gives laws to religion, whil'ſt generally *ſub obtentu Numinis cupiditas colitur*. Yea, and S. Paul expreſſeth it more punctually, That *covetouſneſſe is idolatry*, Col. 3.5. And *the covetous man an idolater*, Epheſ. 5.5. For he doth the ſame to his *gold*, that the heathen did to their *idoles*: he makes his gold his God; his God, becauſe his joy, and his care, and his confidence: Thoſe pictures he worſhips, though otherwiſe he abhorres idoles; to theſe he offers his ſervice, he gives them his heart, he extols them, aſcribes unto them the glory of his happineſſe: Theſe are thy gods, O Iſrael, which brought thee out of the land of Egypt: this money got thee ſuch a preferment, procured ſuch a deliverance, prevailed in ſuch a ſuite. It's the ſecret idolatrie which runnes through the world. But ſuch men as theſe, they are as farre from God as from his ſervice, and as farre from happineſſe as from God. Whoſoever will make ſure of the Lord to be his God, he muſt put the idoles out of his heart, he muſt go out of himſelf, he muſt not willingly harbour any ſinne. Sinne ſeparates from God, excludes from happineſſe, cuts off both priviledges, of God's being ours, and our

being God's. Yet there is one thing more; with which I will conclude: Since it is so, that happinesse is seated in these mutuall intercurrences, of calling the Lord *our God*, and our selves *his people*; and seeing religion is the *Vinculum unionis*, which makes these mutuall interests intercurrent, and couples them together; it follows as the upshot of all, That the chief and choicest part of Nationall happinesse consists in the puritie of God's worship, in the enjoying of God's ordinances, in the free passage of the Gospel; that is, in the truth and integritie of religion. In this alone there are all sweets, all beauties, all blisses, all glories. It is as the ark of God to Israel, and as the golden candlestick to the Churches, the elevating principle which advanceth a Christian Nation above the heathen, and the reformed Churches above other Christian Nations, and this Iland in which we live (I may say without arrogancie) above all. There is no Nation in the world, which hath had the condition of religion so pure and prosperous, as we, for almost these hundred yeares. It's true, if God calls us to account, we cannot say that we have answered our opportunities: we find not wherein to boast of our righteousnesse; for vve are a sinfull people, vvhose lives (for the most part of us) are as much vvorse, as our means and professions better then in other places. It is true also, that of later yeares the love of religion in most hath grovvn cold, and the puritie by some hath been stained and corrupted: and I vvill not novv discusse vvhere the fault hath been; the rather, because it is every mans endeavour to remove

move it from himſelf. Onely I will adde thus much, That whereſoever the fault is, there is no man hath ſhewed himſelf more forward to reform it then the King himſelf. But Princes cannot alwayes attain their ends according to their liking, becauſe they ſee with other eyes, and execute with other hands then their own. And if we ſhould caſt the faults of men upon authoritie, we ſhould do wrong (I fear) to thoſe who do not deſerve it: for even this very yeare, notwithſtanding the reformation of corruptions hath been with ſo much zeal and diligence endeavoured, yet the end is not attained: Nay, in ſome reſpects, it is ſo farre ſet back that, to my underſtanding, the ſtate of religion hath never been worſe ſince the firſt reformation, then this preſent yeare: in reſpect, firſt, of the greatneſſe of our diſtractions, which have divided us all one from another: then, of the multitude of ſects and ſectaries which cry indeed, as the Jews before them, *Templum Domini*; but with a worſe addition, *ut Templum Domini diruatur.* Laſtly, in reſpect of the many diſhonours done to the ſervice of God, with ſo much ſcorn and ſcandall to religion, that in forein parts they queſtion, whether all this time we had any. No doubt all this is come upon us for our ſinnes: let us remove them, and then God will bleſſe our ſtudie of reformation. But yet in the mean time let us remember that meſſage, which the good Biſhop ſent to Epiphanius, *Domine, ſol ad occaſum deſcendit.* Our ſun-ſhine is but yet declining; it may come to ſet, if we now begin to diſguſt this greateſt bleſſing of

religion, which God hath beſtowed upon us. Let us learn to regard it more, to love it better, to bleſſe God for *it*, and for *his government* who upholds it: a Prince ſo devout and religious in his own perſon, that if all were like him, we ſhould have a Kingdome of Saints. In this reſpect, we may uſe Velleius his words of his Majeſtie, *Cùm ſit imperio Maximus, exemplo Major eſt:* The luſtre of his *pietie* ſurpaſſeth the luſtre of his *empire*. If therefore that of Syneſius be true, That men generally affect to write after the copies which are ſet by their Princes; it behoves us all, both to take out the *leſſon*, and to bleſſe God for the *copie*. And moreover, as this day puts us in mind, let us all ſend up our moſt affectionate prayers, that his Throne may be eſtabliſhed by Righteouſneſſe, his Crown exalted with Honour, his Scepter be for *power* like Moſes rod, for *flouriſhing* like Aaron's; that his happy reigne may in *himſelf* outlive us all, and in *his poſteritie* be perpetuated to all generations; that ſucceeding ages may confeſſe, *Surely God hath been favourable unto this land, and hath not dealt ſo with any Nation. O how happy are the people that are in ſuch a caſe! Yea, how happy are the people which have the Lord for their God!*

FINIS.